1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

The Lord of Naiau was accompanied on his journeys by a man or two of Wathiwathi, who made kava for him; it was the duty of the people of Waitambu and Vakano to make the oven. Some say Yandrana should also, but the men of Yandrana deny it: "Yandrana," they say, "did not use to make the oven for warming up the Chief's food: that is the duty of Wathiwathi and Waitambu, who belong to the same side (*i tambani*) as the nobles. Yandrana is *mbati*, and does not come near the preparation of food. It is the duty of Navuaira to prepare the oven; they are the side (*i tambani*) of the nobles; my duty is different; if there is disorder in any place, and Roko Sau sends me to see the temper of that country I shall go in spite of thunder, rain, and death, because it is my duty."

Lauans suffer from home sickness (*tailasa*); there are parts of Fiji where men are inclined to wander abroad; not so in Lau because they are comfortable and their islands have a charm for them. One man thus describes his feelings in Tonga: "Both my body and my soul were homesick because they have different customs there. I did not like the way they prepared meals. If a man is homesick in Tonga let him not go down to the beach and see the setting sun; there is not a bit of his soul that remains in Tonga: it is all in Fiji." A man will become homesick if he sees "the clouds of his country."

No Lauan ever goes to a place where he has no relatives, unless it is in the service of the church or the State. A knowledge of pedigrees is therefore useful. The most roundabout relatives are made use of: thus a boy of Malaka, Vanua Mbalavu, received a present of oil from a man of Lomati in Thithia because his father had some relation with the village of Muamua, Vanua Mbalavu, which is a tribal cross-cousin (*tauvu*) to Lomati.

Two strangers may start a relationship by agreement. Thus a Matuku family having hospitably entertained a Tongan in Moturiki became related to him and was told to seek his house when they came to Lakemba. Or one man may recommend another to the care of his relatives.

A distinction is made between state kinship (*veiwekani vaka turanga*), and kinship through common descent (*veiwekani kawa vata*). State kinship connects two places by the intermarriage of their nobilities; by common descent the two places or families have a common ancestry.

A man who has in him the blood of the nobility of one place is said to be noble in that other place: thus the nobles of Mualeva are noble in Lakemba. This expression is apt to mislead Europeans who translate "they are chiefs in Lakemba" or "over Lakemba," whereas it merely means that they belong to the Lakemban nobility by reason of the eldest daughter of Niumataiwalu, from whom they are descended. It means very much the same as "being native of a place" only applied to countries that have nobilities (p. 57).

The word *vulangi*, besides meaning stranger, also means guest; indeed it always seems to involve the idea of a sojourner in the land; a foreigner plain and simple is *kai tani* (man of elsewhere).

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

855 264 No control is exercised over children in the matter of food. Children eat at all hours, and as much as they like. When hungry they cry for food, sometimes up to the age of ten or more.

855 Parents are excessively indulgent to their children, and adults generally allow them liberties. For instance, small children are allowed to sit beside their parents in a concourse of adults and eat with them. I remember seeing only once a child beaten by its father. The idea that a child should be controlled seems wanting. A child that flies from its angry parents to some relative is not rejected. A Lauan said to me once, "We see white children how still they keep, and think they are to be pitied."

856 861 The people do not believe in educating children. Small children are said to be without minds (*tawa vakayalo*). Bigger children are watery souled (*yalo wai*). It is generally believed that it is useless to teach them anything, and that schools ought to be for big boys, almost young men. To the argument that the education of young children gives the best results in Europe, it is answered that Fijian children are quite different.

861 The education of Fijian children consists therefore in picking up things as they go along by example. The way in which they learn dances is characteristic: they do not join until about the sixteenth year, when they are left to muddle through. Their ignorance is therefore extraordinary and in marked contrast to the greater maturity of the children of the New Georgian group of the Solomon Islands, who, mixing freely in the conversation of their elders and sometimes conducting religious ceremonies in the absence of adults, are consequently early acquainted with many things.

861 603 The Lauan children pick up tales, but tell them most unintelligently. Much depends on the grandmother. Mosese was an exceptional boy in telling tales; the reason given for this was that he was "a boy with a grandmother" (*ngone vakatumbuna*). His grandmother, a lady, used to tell him tales heard from the nobles.

857 868 On the other hand, children pick up practical knowledge very early, because they begin to help their parents—boys, their fathers; girls, their mothers—at an early age, though at their own sweet will, more as a game at first. Gradually this develops into regular and real work till at the age of fifteen or sixteen they are enrolled among the adults as far as work is concerned. One energetic man boasted that he paid taxes at fifteen. Children thus very soon become experts on fishes and plants. When walking about, their chief interest is not the scenery but the food plants they descry. Food is indeed their chief interest, and they define everything in terms of food.

852 Crying is indulged in till a late age, but is more a sign of anger than of grief, especially vicious howling. Tui Tumbou thought Matuku boys

1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

cried on the slightest provocation because they are proud (*yalo levu*). A Tumbou boy announced that if the cook, a lowborn fellow from Waitambu, gave him cheek he would return it; when the cook scolded him for helping himself to salt without leave he cried. One boy of thirteen being slapped by the cook cried, not, as he afterwards explained, because it hurt, but from defiance (*yalokaukaua*). A boy when insulted would not strike, but sit down and vent his grief.

Puberty

I examined a number of boys for signs of puberty and took their ages from the provincial register. Out of ten boys ranging from fourteen years and three months to seventeen and two months, four, averaging sixteen and eleven months had well developed pubic hairs; two, averaging sixteen, had a beginning; four, averaging fourteen and seven months, none. At about the age of thirteen boys become particular about exposing themselves.

I do not know at what age menses begin. There is no observance when they start, except that girls begin to use the *tama* salutation; if a girl sings out "*ninggo*," it is known her periods have commenced. Boys begin the *tama* quite young, at no specified age.

Circumcision

I use the word circumcision regardless of its etymology, because whatever may be the differences of technique in exposing the *glans penis*, it is all one custom and a general term is needed for that custom.

It is called in Lauan *teve*, but the word is not used before women; in their presence, and in polite conversation, the word *sili* (to bathe) is used. Women have no scruples about discussing it under that name, though I have not heard them allude to details. Another term is *vala*, to do, act upon. Women may not be present at circumcision.

In the olden days a boy was grown (*thauravou ndina*) before getting circumcized; some had already slept with women. Now they are circumcized at about the fifteenth or sixteenth year. In the school, boys about ten or twelve started a craze for circumcision. The reason was that being alone in the school they were not bashful as they would have been in the village. Normally the date is fixed not by the boy but by the parents' ability to provide a feast. A noble youth is not circumcized till he is big because a feast has to be made. A noble youth also has other boys circumcized with him, who are called *i loloku*, a word also applied to persons killed at a nobleman's death. One of my boys, Longanimothe, had two *i loloku*, one a bastard of Vatuwangga, his clan; another an Ono boy who stood in the relation of son to his adoptive mother, whose grandmother was of Ono.